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consider justified by the evidence adduced in their favor, and consequently find the least pleasing portion of the book in the chapter on the Dynasties before Alexander, in which the dependence upon the Puranas is greatest. To my mind the study of this chapter shows how little weakened is the force of the first half of Elphinstone's assertion, that "no date of a public event can be fixed before the invasion of Alexander", while the second half, "no connected relation of the national transactions can be attempted until after the Mahometan conquest," finds at last in the rest of the book a brilliant refutation.

On account of its interest to a wider circle of readers the treatment of Alexander's Indian campaign calls for separate mention. Here the most valuable contribution is the series of comments upon the identification of places mentioned by classic writers. Among these the most important is the convincing argument for the crossing of the Hydaspes at Jihlam. Besides these the brief, clear narrative and a generally sound interpretation of Alexander's political and military motives make the treatment of the subject most satisfactory, while the author's estimate of the effect of this campaign upon India is both sound and timely. The one serious defect in this portion of the work is the description of Koinos's manoeuvre at the battle of the Hydaspes. For lack of space I must refer to Wheeler, *Alexander the Great*, p. 442, for a correct description of the battle, adding that while I am convinced that Arrian's idea of the battle coincided with Wheeler's interpretation, I consider that his account is far from being as clear as both Wheeler and Mr. Smith (whose interpretations are diametrically opposed) maintain, and that it is worth while to cite Polyainos, *Strat.* 4. 3. 22, as showing beyond question that Koinos was on the Greek right.

The typography of the book is generally careful, but some blunders are repeated so often that they cannot be charged to the printer; such are: Akēsines, Hēgēmon, and for "India's greatest poet" Kālīdāsa, or Kālidāsa. In conclusion one must gratefully mention the numerous and well executed illustrations and maps and the liberal index.

GEORGE MELVILLE BOLLING.

Greek Thinkers. A History of Ancient Philosophy. By THEODOR GOMPERZ, Professor Emeritus at the University of Vienna. Translated by G. G. Berry. Volumes II. and III. (New York: Charles Scribner's Sons. 1905. Pp. xii, 397; vii, 386.)

THESE two volumes of the English translation represent only Vol. II. of Professor Gomperz's *Griechische Denker*. They treat of Socrates, the Socratics, and Plato, giving to Plato alone more than four hundred pages, exclusive of the many notes.

The features which characterized the first volume of the work are maintained throughout the second. The author does not attempt a rigorous history of philosophy, but presents a vivid picture of the chief philosophers of Greece in the setting of the life of their age. This pic-

ture is enriched by a wide knowledge of Greek civilization; its literature, science, politics, and religion are all laid under tribute in the execution of the task. At its best, the work is admirable. But there is always danger that an account so delightful and easy to follow will lose sight of the deeper elements in the development of philosophical thought. This limitation, perhaps inherent in the very purpose of the work, determines its place and service in the literature of the history of philosophy. It will admirably serve the purpose of the general reader who is interested in philosophy as an element in the history of human culture. And for the technical student who has mastered some of the more rigorous treatises, it will be useful in completing and vivifying his picture of the great thinkers of Greece.

In the treatment of Socrates it will be noted that Professor Gomperz has emphasized the utilitarian aspect of his ethical thought. "Usefulness or expediency is the guiding star of his thought on political, social and ethical questions" (Vol. I., p. 80). Another point of interest in the discussion of Socrates is the author's summary rejection of Xenophon as an authority for the history of thought. That twenty pages in a book on Greek thinkers should be given to a writer so "poverty-stricken" in reflective power might appear to be a contradiction *in titulo*. But the space devoted to Xenophon is filled with interesting material, and will be justified by most readers, as it is by the author, "in view of the importance attaching to his accounts of the words and the teaching of Socrates" (p. 136).

The central point of interest for students of Greek philosophy will doubtless be the author's interpretation of Plato. His treatment may be described as consisting, in the main, of a series of essays which deal with the chief dialogues. Abandoning as impracticable the task of extracting "a Platonic system from the philosopher's writings", Professor Gomperz has rather sought to describe the progress of Plato's development and to lead the reader to a just estimate of his personality. He recognizes three periods in Plato's literary and philosophical career. The third period is "chronologically the best-authenticated of all". "It may be regarded as definitely established that the *Sophist* and the *Statesman*, the *Timaeus*, *Critias*, and *Philebus*, form, together with the *Laws*, a single group, and that the latest in the series" (p. 290). In this third period Plato is represented as subjecting all his earlier beliefs to searching criticism. "The sceptical utterances of the *Parmenides* are followed, in the *Sophist* and the *Statesman*, by attempts at revision and adaptation. Finally, Plato rescues his dearest possessions from the storms of dialectic, which latter he abandons together with toleration and freedom of thought" (Vol. II., p. 36). The question of the genuineness of the dialogues in which criticism of Plato's earlier views appears, is thus simplified for Professor Gomperz. As the doctrine of ideas had "acquired a kind of objective and historical character for its own author", in dealing with the "friends of the ideas" Plato could

afford "a stroke of humor". Such, in briefest statement possible, is the author's solution of this central problem of Platonic interpretation.

WALTER G. EVERETT.

Roman Society from Nero to Marcus Aurelius. By SAMUEL DILL, A.M. (New York: The Macmillan Company. 1904. Pp. xxii, 639.)

THE author of this important work is already known through his book on Roman society in the last century of the Western Empire as one of those English scholars who are doing so much to bring the ancient world, as Mr. Bryce puts it in the preface to his *Studies in History and Jurisprudence*, into "definite and tangible relations with the modern time." Whether we share Mr. Bryce's opinion that the results of such work may be in a high degree "practically helpful" or not, no one surely can deny the actual interest and contemporary effect of such books as Mr. Tarver's *Tiberius*, Mr. Henderson's *Nero*, Mr. Oman's *Seven Roman Statesmen*, Mr. Greenidge's history of the Roman revolution, and this new book by Professor Dill. "We are very near the ancients," said Mr. Bryce in his preface just mentioned, and if this contemporary effect is more noticeable in recent studies of Roman politics and society than in the field of Greek history, it is evidently because we are, at the stage now reached in the course of human events, so much nearer the Romans than the Greeks. Was it not Bishop Potter who pointed out the resemblance between the typical physiognomy of the successful man of affairs and that of a Roman emperor or proconsul? Has not Professor Munro Smith declared that no one could so well understand the state of things at Rome under the triumvirates or the principate as those who are familiar with such phenomena as the "machine" and the "boss"?

In explaining the scope of this book, Professor Dill, while admitting that there must always be something arbitrary in the choice and isolation of a period of social history for special study, justifies his undertaking by a comparison with the drama, in which "there must be a beginning and an end, although the action can only be ideally severed from what has preceded and what is to follow in actual life". "But as in the case of the drama", he continues, "such a period should possess a certain unity and intensity of moral interest. It should be a crisis and turning point in the life of humanity, a period pregnant with momentous issues, a period in which the old order and the new are contending for mastery, or in which the old is melting into the new. Above all, it should be one in which the great social and spiritual movements are incarnate in some striking personalities, who may give a human interest to dim forces of spiritual evolution." Such an age was that to which this book is devoted, with its strange contrasts of light and shade, its vices and its charities, its great effort for reform of conduct and its passion for a higher spiritual life, in which the author finds